

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXVII.]

JULY, 1850.

[No. 4.]



Front view of

St. Michael's Church


CHARLESTON, S. C.

PUBLISHED (MONTHLY) BY A. E. MILLER,

No. 4 Broad-street, at \$3 per annum.

To whom all communications, (post paid) and all payments must be made.

PRINTED BY MILLER & BROWNE, NO. 5 BROAD-STREET

 *The Profits, if any, will be applied to Missionary purposes within the State.*

POSTAGE—by weight—2 ounces 3½ cents.

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Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
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" St. Michael's, Friday afternoon, at	IV "
" St. Philip's on Friday, at	XI "
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. Stephen's Chapel, <i>once every day</i> , viz: on Tuesday, Thursday and Saturday, at 12 o'clock M.; on Monday and Friday, at 5 P. M., and on Wednesday Evening, at.....	VIII "
" St. John's Chapel, Hampstead, on Saturday,.....	IX "

HOLY COMMUNION.

In St. Philip's, }	On 1st Sunday in the month.
" St. Michael's, }	
" St. Paul's, }	
" St. Peter's, and }	On the 2d " "
St. Stephen's, }	
" St. John's, }	On the 3d " "
" Hampstead, and }	
" Holy Communion, }	
In Grace Church, on the 4th	" "
" St. Stephen's, }	On the last Sunday.
" Calvary, }	

In one or more of these Churches, on the five great Festivals, for which "special prefaces" have been provided.

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- The Early Conflicts of Christianity; by the same Author.
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THE
CHARLESTON GOSPEL MESSENGER,
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Vol. XXVII.

JULY 1850.

No. 316.

FOR THE GOSPEL MESSENGER.

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THE TIMES—THEOLOGICALLY CONSIDERED,

In a Charge, to the Presbyters and the Deacons, from the Bishop of the Diocese of South-Carolina, delivered February 21st and 22d, 1850.

(CONTINUED FROM PAGE 72.)

The 7th Article has this doctrine: "No Christian man, whatsoever, is free from the obedience of the Commandments, which are called moral." In the office for the Holy Communion, we have impliedly the same lesson in the prescribed public reading of the Ten Commandments, and in the petition to be used after each one of them. This great doctrine is virtually denied by the mass of religionists in the defective, or unguarded formularies of some of them, and in the solofidianism professed by many, or practically acted upon. To this error—this Antinomianism, is there no tendency in those of the Clergy who omit, or reluctantly use the "Ante-Communion," and who never, in their sermons, inculcate obedience, and indeed disparage it, by a definition of faith which separates it from charity, and from holiness, and confounds the meritorious cause of salvation, viz: the sacrifice and obedience of Christ, with the faith, which is not the cause, but only the condition of obtaining reconciliation with God. As the 11th Article declares faith indispensable to acceptance with God, so this 7th Article declares obedience to be indispensable to the same result, and the expression "faith only," is not to be explained in a manner which will make these Articles contradictory. To prevent that alternative, the 11th Article refers to "the Homily of Justification," meaning the 3d Homily of first Book, entitled, "Of the salvation of mankind, by only Christ, &c." And on reference to it, you will find the faith recommended is not that which is isolated, or alone, but that "which worketh by love," and is distinguished, even as a good tree from a bad tree, by its fruits; which is proved to be genuine, by being inseparable from hope and charity. That faith is utterly worthless which cannot stand the test of the Apostle Peter. "Lord, thou knowest all things—Thou knowest that I *love Thee*;" and the test of the Apostle John, "we know that we have passed from death unto life, because we *love the brethren*." The Apostle Paul writes to the Colossians, "continue in the faith grounded and settled, and be not moved away from the *hope* of the Gospel;" and to the Corinthians, "now abideth faith, hope, charity, these three, but the greatest of these is charity." And whenever he recommends

faith by itself, it is the faith which is the root of, which is inseparable from the hope in God through Christ, and the charity, which is love to God, and love to man, for Christ's sake.

The 9th Article does not teach that every man "deserveth God's wrath and condemnation." The cautious language of the Article is overlooked by some. It is *not* said "*every man* now deserveth God's wrath" The word is "*It*." "*It* deserveth, &c."—that is, "the infection of nature" deserveth God's wrath, and respecting the individuals in whom is that infection, the Church affirms nothing in this Article, though it does affirm in another Article, the 31st, and in the Catechism and elsewhere, that "every man born into the world," is redeemed by God the Son. Without that redemption, every one would have deserved God's wrath; but in virtue of that redemption, the infant has God's favor, and will continue to have it until it is forfeited by actual sin on his part.

There is an error ("Perfectionism,") which appears to be spreading, thus contradicted, in this 9th Article. "This infection of nature doth remain, yea, in those that are regenerated," and so in 15th Article; "from which (sin) Christ was clearly void; but we, the rest, (although baptized and born again in Christ,) yet offend in many things." And again, in the 16th Article: "they are to be condemned, which say they can no more sin as long as they live here."

In the 11th Article is declared a great truth, already incidentally noticed, but now noticed directly, because the error opposite to it is very prevalent. The Church here teaches that "we are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, not for our own works or deservings;" and so in the 18th Article, "Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved;" and in 31st Article, "there is none other satisfaction for sin, but that alone." But do not some teach that we are "accounted righteous before God, only for the merit, the "deserving" of faith? They make that the cause which is only the condition of our being "accounted righteous." Why are we accounted righteous? "Only for the merit of Christ?" *Who* are accounted righteous? Not *all* men, as say the Universalists, not the arbitrarily or unconditionally elected, as say others, but they who have the "true and lively faith" described in the "Homily of Justification." It is "a most wholesome doctrine, and very full of "comfort," that on the single condition of this true faith, for the sake of the merit of Christ, man is pardoned, or "justified," (for these words are synonymous.) Not for sinlessness, which he has not, which he cannot attain, but for "the faith which worketh by love," and has, or will have, if opportunity is afforded, the fruits of obedience, man is accepted, received into favor "*through the Beloved*."

In the 12th Article, we have repeated the same great fundamental truth, thus, "good works, which are the fruits of faith, cannot put away sin." Nothing can put away *that* but "the merit of Christ." Do they not preach "another Gospel," who put faith in the place of Christ?

The "visible Church of Christ" is a phrase in the 19th Article, and thence the inference is drawn, that there is an invisible Church *on the earth*. The Church in heaven—the Church triumphant is invi-

sible—the Church on the earth; the Church in its militant state is visible, but where is the testimony of the Church (it might be added of Holy Scripture,) that there are on the earth two Churches—that there is a Church consisting of invisible mortals. This theory is assumed, argued from, acted upon, as if it were proved. Instructed by this 19th Article, let us, my brethren, inquire for the visible Church, and let us not doubt we have found it, when we behold a congregation of men who are “faithful,” that is, profess the faith once delivered to the saints—to whom “the pure Word of God is preached”—that is, the Holy Scriptures are steadily and entirely read in their assemblies; and to whom “the Sacraments be duly ministered according to “Christ’s ordinance”—“duly,” that is, by the persons authorized, and in the manner prescribed by the institutor of those Holy Sacraments; “according to Christ’s ordinance,” in conformity to the rules of Christ—that is, those of His rules, which are essential, for the Article discriminates thus: “in all those things, that of necessity are requisite to the same” Sacrament. Such are the notes of the true Church. The visible congregation which has these notes is the true Church. An invisible congregation cannot have a visible profession of faith; a visible Pastor and visible Sacraments, and therefore cannot have those notes of a true Church, which this Article deems necessary. The final paragraph of the Article corroborates these views, for the proof that certain Churches, Jerusalem, Rome, &c. have erred, is visible proof. How would you ascertain that the invisible Church has erred in “living,” in “ceremonies,” and in “matters of faith?”

Perhaps there is no Article which has been so overlooked, or misunderstood, or disobeyed, (not to say wilfully) as the 20th. The Church has no right to decree a rite or ceremony, “*contrary* to God’s Word.” The Church has no right to decide a controversy of faith “*contrary* to God’s Word.” Neither is it lawful for her to teach that he who complies not with her ceremonies, or accepts not her interpretation of Holy Scripture, cannot be saved. But within these limits, under these exceptions, “the Church hath power.” Here are Rubrics, and Canons setting forth the decrees of the Church, as to rites and ceremonies.* Are they obeyed on the ground of expediency, or of respect for Church authority? Are they not often disobeyed, on the ground that they are not wise, not expedient, not convenient, from preference of individual judgment, and utter indifference to what the Church hath said; from a virtual denial, that she hath “power” in the case—a virtual denial of this 20th Article. Again, we have the sense of the Church as to a controverted matter of *faith*. For example, as to the nature of the Lord’s Supper, that it is not transubstantiated, not a mere memorial; that it is spiritually the body and blood of Christ; that it is “a means whereby we receive grace;” and so as to the other Sacrament, that *thereby* the infant is made “a member of Christ and a child of God;” brought into “a state of salvation;” and that the “being born again,” preached to Nicodemus, referred to

* The American Catholic Church, for example, has appointed as a day of General Thanksgiving, the first Thursday in November.

the Sacrament of Baptism.* The "controversy of faith, respecting the Trinity, is decided by the Church, as in her prayers, so in a formal manner in the Catechism; and so as to the indispensableness of the grace of God's Holy Spirit, which both, Pelagians and Socinians deny. But we need not go into detail; there is *no* important controversy of faith, Papistical, Presbyterian, Socinian, or any other, respecting which, we have not the sense—the decision of the Church in the three Creeds, the Catechism, or other of its publications; and remember, my brethren, the Church hath "power," hath authority to make such decisions, and it is entitled to your reverence, for the Church is "a witness" as to the true meaning of "Holy Writ," as well as to the integrity of the same, and a "keeper" to guard it from mutilation, and addition. This important lesson is repeated in the 34th Article, 2d sentence: "Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren. Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying."

"Public preaching" is an office peculiar to the Ministry of Christ just as much so as the "ministering the Sacraments." Witness our 23d Article. This point is denied by many. Is it admitted in theory and in practice also, by all who call themselves Churchmen? In this same (23d) Article we are taught, that an ordination to be valid, must come from "men who have public authority given unto them." Given by whom? "By the Lord," is the clear implication, for it is "into the Lord's vineyard" they are sent. Who has a right to send into His vineyard, but the Lord, or some one delegated by Him? And who are so delegated? "The Preface" to the ordaining services says:—"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he hath had Episcopal ordination." Again we read, "no man might presume to execute any of them, (the offices of Bishops, Priests and Deacons,) except he were admitted by lawful authority, public prayer, and with imposition of hands?" And in the 36th Article, "whosoever are consecrated according to said form, (*the* form of consecrating and ordaining,) we decree all such to be rightly, orderly, and lawfully consecrated and ordered."

In the "Office of Institution," we read: "Thy wise Providence hast appointed *divers* orders in Thy Church," and that the Ministers are of "Apostolic succession." Such are the views of the Church on the "holy Ministry." As to the necessity of ordination for each of the three orders, and as to the exclusive power of ordination vested in the first order, let those to whom this Charge is addressed, consider

* See 3d chapter of John verse 2, 3, &c., is expounded by the Church, in the Office for "Baptism of those of riper years."

whether their views correspond with our quotations, and whether they consistently carry them out. The line of demarcation between the Layman and the Clergyman, and between each of the three orders, is clearly marked.

In the 26th Article, we are taught, that "the unworthiness of the Ministers hinders not the effect of the Sacraments," and that we may use the ministry of evil men "in hearing the Word of God." Here the Church impliedly reminds us, that the efficacy of *preaching*, considered as one of "Christ's ordinances," doth not depend on the moral character of the Preacher, much less can it depend on his intellectual character, on his logic, or pathos, or elocution. Are there no holy, self-denying, laborious, useful Pastors, undervalued, almost set aside, and by their brethren, who ought to know better, merely because as Preachers they attract not the crowd, and are wanting, not in wisdom or in knowledge, but in the mere natural or artificial qualities of a lively imagination, of a melodious voice, and of a graceful, or emphatic gesticulation? Is there no one who is often in the pulpit, and too seldom in the desk, at the altar, at catechisings in the Church, and at the Sunday and daily Church school; and in his study, is engaged less with the Word of God and prayer, than in cultivating the arts of fine writing and fine speaking? If so, the lesson of this 26th Article has not been duly considered. The 57th Canon of the Church of England is also instructive on this point:—

[“Whereas divers persons, seduced by false teachers, do refuse to
“have their children baptized by a Minister that is no preacher, and
“to receive the Holy Communion at his hands in the same respect, as
“though the virtue of those Sacraments did depend upon his ability
“to preach; forasmuch as the doctrine both of Baptism and of the
“Lord’s Supper is so sufficiently set down in the Book of Common
“Prayer, to be used at the administration of the said Sacraments, as
“nothing can be added unto it that is material and necessary; we do
“require and charge every such person, seduced as aforesaid, to re-
“form that their wilfulness, and to submit himself to the order of the
“Church in that behalf; both the said Sacraments being equally
“effectual, whether they be ministered by a Minister that is no
“preacher, or by one that is a preacher. And if any hereafter shall
“offend herein, or leave their own parish Churches in that respect, and
“communicate, or cause their children to be baptized, in other parishes
“abroad, and will not be moved thereby to reform that their error
“and unlawful course; let them be presented, &c.”]

The important subject of *excommunication* is brought to our notice in the 33d Article, and in the Rubrics preceding the order of the Holy Communion; and in the 42d Canon. What are the directions of the Church respecting it? No one can be excommunicated, unless he or she be “an open and notorious evil liver,” or “have done wrong to his neighbor, so that the congregation be thereby offended, and has not openly declared himself to have truly repented and amended his former life;” or (the third case) “be a person, in whom the Pastor perceiveth malice and hatred to *reign*, and will not be persuaded to a godly unity, but remains still in his frowardness and malice.” To be rightly excommunicated, there must be “open denunciation of the

Church," (Article 33,) that is, the person must be "repelled," (for so the Rubric interprets the phrase "open denunciation.") He cannot be repelled without the implied consent of the Bishop. He can be restored when the Bishop so determines; he can be received back "by a judge that hath authority thereunto."

"Rules or Process," (42d Canon,) not inconsistent with those of the General Convention, may be made by the Diocesan Convention. The Diocese of S Carolina has not legislated on the subject, and therefore the provisions we have named are all we have, so far as the *Clergy* are administrators. There is *another* rule to be enforced by the *Laity*, viz: "to be taken (Article 33) as a heathen and a *publican*." The discipline of other branches of the Church, may embrace other offences, and other modifications of the same offence, and other penalties than those to which we have referred; but they concern not us in this diocese. And every Pastor ought to make himself familiar with our brief laws, touching the matter, and be careful with more than ordinary care, (for character is a sacred and delicate thing, and the Holy Communion is man's greatest privilege on earth) that he carry them out, according to the *strictest* construction. It is a *species* of excommunication to deny Baptism, or the rite of Confirmation, or reception at the Lord's Table to any one who meets the requisitions of the Church. To add to these requisitions any other which the Pastor may deem necessary or expedient, is to assume authority, and to create a hazardous precedent.

The 35th Article, is entitled "Of Homilies." From them, the popular theology varies, both as it respects theoretical and practical theology, doctrines and duties. It is our duty, as Clergymen, to be familiar with these Homilies; the study of them will materially add to a discriminating knowledge of Christian truth and precept, and increase our ability to detect the many prevailing errors in faith and practice. The Church of England orders the reading of them in public. Our Church does not *revoke*, but only suspends the order for a time.

The doctrine of the "37th Article," is that inculcated by St. Paul: "The powers that be are ordained of God; whosoever therefore, resisteth the power, resisteth the ordinance of God." It is the doctrine implied in these precepts of the Catechism, "honor and obey the civil authority—submit to all governors." Is it the doctrine of these days of insubordination, revolution and anarchy, in which wild notions of liberty, equality, and pure democracy are so rife?

The world says, obey self only, submit to no man. Even among our comparatively conservative people, the inquiry is not, what saith the law, but what saith private judgment; not what is duty, but what is inclination? Churchmen cannot adopt the prevailing notions of political and domestic government—cannot sympathize with the multitude in these respects, in consistence with the principles and precepts of the Church of their vows. The Clergy will, it is trusted, be an example to the believers in submitting as to every ordinance of God, so to every ordinance of the civil authority for the Lord's sake. Government in the Church, and in the State, and in the family, are *divine* institutions; and the case must be extreme, and long deliberated upon, and much prayed over, which will justify the refusal to "obey them that

have the rule over you," whether invested with ecclesiastical or civil authority, or with the authority of the husband, the parent or the master. The word of God has it "obey magistrates, "hear the Church," "the husband is the head of the wife; children obey your parents; "servants be obedient to your masters;" and the Church does but echo these teachings, as can be seen in Articles 20 and 37, in "the form of solemnization, of Matrimony" in the Catechism and elsewhere. Corresponding is the teaching of the Homily. "All persons do owe "of bounden duty, and even in conscience, obedience, submission, and "subjection to the high powers which do sit in authority by God." "Our Saviour and His apostles received many and divers injuries of "the unfaithful and wicked men in authority; yet, we never read they "caused rebellion. In their words and deeds, they taught ever obe- "dience to *it*, and never taught, or did the contrary. The holy Apos- "tle Peter, commandeth servants to be obedient to their masters, not "only if they be good and gentle, but also if they be evil and froward," affirming, "that the vocation and calling of God's people, is to be "patient, and of the *suffering* side. We may not obey our own fathers "contrary to God's Commandments; *nevertheless*, in that case, we may "not in anywise rebel, or make insurrection; but we must, in such "case, patiently suffer all wrongs and injuries, referring the judgment "of our cause only to God. Rather than he should lack the execu- "tion of his treason, every tree by the way will be a gallows unto "Absalom, and the hair of his own head instead of an halter, a fearful "example of God's punishment."

The subject of Almsgiving is brought to our notice in the 38th Article: "Every man ought of such things as he possesseth, liberally to give alms to the poor, according to his ability;" and also in the "Offer- "tory; in the prayer for the Church Militant; in the office for the Visi- "tation of the Sick; and in the office for the Churching of Women," who are directed when coming to give thanks, to offer accustomed offerings, and in the office for the Ordaining of Deacons. This duty, of course, is not questioned by any professing Christians; but what body of them has urged it more decisively and affectingly than the branch of the Church of which we are members. Is this duty as much regarded as in the days of our fathers? Is the "accustomed offering" made, except by very few, which was in the temple and in primitive Churches, and is in English Churches? The "chest for the poor,"* in which of the Churches of our large country (one for perhaps two excepted,) is it found? To what cause is this increasing neglect of "almsgiving" to be traced? To an *Antinomian* theology; to the diversion of gifts to other channels, or to parsimony? The duty as we have seen, is declared by the Church; is it preached in the sermon, and in the visit of the pastor from house to house, and to the sick,† "who are of ability?" They who hold the theology of the Homilies can have no scruple in this matter, for besides being incidentally named, it is the special subject of a Homily in three parts, from which we quote:

"What mean these often admonitions and earnest exhortations of the prophets, apostles, fathers, and holy doctors? Surely, as they were

* 2 Kings xii. 9.

† Church of the Holy Communion, New-York,
‡ Rubric in "Visitation of Sick."

faithful to godward, and therefore discharged their duty truly, in telling us what was God's will: so of a singular love to usward, they labored not only to inform us, but also to persuade with us, that to give alms, and to succour the poor and needy, was a very acceptable thing, and an high sacrifice to God, wherein He greatly delighted, and had a singular pleasure. For so doth the wise man, the son of Sirach, teach us, saying, *whoso is merciful and giveth alms, he offereth the right thank-offering.* And he addeth thereunto, *the right thank-offering maketh the altar fat, and a sweet smell it is before the Highest; it is acceptable before God, and shall never be forgotten.* And the truth of this doctrine is verified by the example of those holy and charitable fathers, of whom we read in the Scriptures, that they were given to merciful compassion towards the poor, and charitable relieving of their necessities. Such a one was Abraham. . . . Whoso therefore hath hitherto neglected to give alms, let him know that God now requireth it of him; and he that hath been liberal to the poor, let him know that his godly doings are accepted, and thankfully taken at God's hands, which he will requite with double and treble. For so saith the wise man: *he which sheweth mercy to the poor, doth lay his money in bank to the Lord, for a large interest and gain; the gain being chiefly the possession of the life everlasting, through the merits of our Saviour Jesus Christ.* . . . Thus saith the Holy Ghost by Solomon, *he that giveth unto the poor shall never want.* Men suppose that by boarding and laying up still, they shall at length be rich, and that by distributing and laying out, although it be for most necessary and godly uses, they shall be brought to poverty. But the Holy Ghost, which knoweth all truth, teaches us another lesson contrary to this. He teaches us that there is a kind of dispensing that shall never diminish the stock, and a kind of saving that shall bring a man to extreme poverty. For where he saith, that *the good alms-man shall never have scarcity,* he addeth, *but he that turneth away his eyes from such as be in necessity, shall suffer great poverty himself.* How far different then is the judgment of man from the judgment of the Holy Ghost! The holy Apostle Paul, a man full of the Holy Ghost, and made privy even of the secret will of God, teacheth, that the liberal alms-giver shall not thereby be impoverished. *He that ministereth,* saith he, *seed unto the sower, will minister also bread unto you for food; yea, he will multiply your seed, and increase the fruits of your righteousness.* . . . Wherefore stick not to give alms freely, and trust notwithstanding, that God's goodness will minister unto us sufficiency and plenty, so long as we shall live in this transitory life, and after our days here well spent in His service, and the love of our brethren, we shall be crowned with everlasting glory, to reign with Christ our Saviour in heaven."

The duties of a Deacon, you are aware, are "to assist the Priest in Divine Service, and especially in the Holy Communion;" "to read Holy Scriptures and Homilies in the Church;" "to instruct in the Catechism;" "to Baptize infants;" "to read the Gospel;" "to search for the sick and poor, that they may be relieved;" "to make himself and family wholesome examples," and to preach if licensed by the Bishop. The duties of a Priest are stated to be: "To teach, and to feed the Lord's family;" "to

seek for his sheep;" "to endeavor that he and his family be wholesome and godly patterns for the people to follow," and "to set forwards gentleness, piety, and love." He is a messenger to declare truth—a steward to minister the Sacraments—a watchman, to warn as from the pulpit, so also in private, an example in framing and fashioning the manners, both of himself and of those that pertain to him; and a peace-maker among all Christian people, and especially among those committed to his charge. When he is instituted, his prayer refers to these classes of duty thus: Appointed "to stand in Thy house, and to serve at Thy holy altar, be ever with me in prayer, in praises, in preaching, and grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth Thy true and lively word."

The duties of a Bishop are specified:—"To instruct;" "to show himself an example of good works;" "to set forward peace among all men;" and also to ordain, to confirm, to be merciful, and to fulfil the other duties common to the Presbyter and to him. Now, my purpose in this detail, is to remind you of a truth disparaged, if it be not denied, in the prevailing theology, viz: that to the Ministry of Christ, in each of its orders, are assigned several functions—that preaching sermons is an important, but not the only, nor a more important duty than the others to which, as we have seen, the Deacon is called; the others to which the Presbyter is called; and the many devolving upon the Bishop. In a former Charge (1849, page 13, &c.,) I dwelt on this point, and it will not be controverted by any of our Clergy in theory, although it may seem to be in some of their sermons and printed works, and in practice, by attention to the one only duty, viz: preparing and preaching sermons at the expense of the others.

When the Priest and the Bishop are ordained, these words are appointed to be said: "Receive the Holy Ghost." When our Lord ordained the twelve as his successors, in the first order of the Christian Ministry, He said, "receive ye the Holy Ghost." The Church there declares, that the laying on of hands in Ordination, is a means whereby grace is conferred, not the grace of sanctification as in Confirmation, but grace to help for discharging the office of a Minister of Christ. The act of Ordination, therefore, not only confers authority, but imparts power. The administrator, a mere mortal, can have no power to give the Holy Spirit; but by the appointment of God, that blessing is to be obtained in the use of a certain means or instrument; and "the laying on of hands" of the Bishop, as in Confirmation, so in Ordination, is a means whereby grace is received. Whether this lesson of the Church is recognized by all her Clergy is our trust. That it is misunderstood, misrepresented, and repudiated by those not of our communion, is well known.

In the Ordination Offices, we read, "the Lord's family and Christ's sheep dispersed abroad. The sheep of Christ, which He bought with His death; the Church which is His Spouse, and His body." Pastors are for "the edifying and making perfect His Church, and to spread abroad Thy Gospel." *Two fold* then is the work of the Church, conservative and missionary—"the edifying of the body of Christ," and the "teaching all nations." By the Church,

the members are built up in their most holy faith ; and by the Church, " the manifold wisdom of God " is made known to the world. This statement will not be denied by any professor of Christianity ; but in what formulary of any body of Christians is it laid down so explicitly, as by our branch of the Church ? Let us not forget it, or neglect to act upon it ; let the Clergyman zealous, laborious, self-denying, to propagate the Gospel, be not less so in endeavors to prevent the sheep and the lambs of the flock from straying and being lost, and to assist them in growing in grace and in the knowledge of our Lord ; in making advances in faith, and holiness, and charity ; so going on to perfection. *He* is set, and the institutions of the Church are set, for the stability and welfare of the flock, as well as for the enlarging of it, for bringing into it those who are scattered abroad, for whom also Christ died, for by Him are redeemed, all the human race.

In the form of Consecration of a Church, the Rubrics direct the Bishop and the Clergy " to go up to the Communion table, and within the rails," to take their places. He declares that the Church is erected, as for other purposes, so also for celebrating the holy Sacraments, and he prays specially for those who, in " this house, shall be Baptized, Confirmed, and receive the blessed Sacrament of the body and " blood of Christ." In a Non-Episcopal Church, the administrators of the dedication would take their seats in or near the pulpit, there would be a sermon, and there might be, according to the discretion of the Minister, a reference to the holy Sacraments. In the form of Consecration, (as we have quoted from it,) our Church marks an important difference between the theology she holds, and that held by those not in her pale, and impressively reminds us of the great value—the importance she attaches to the holy Sacraments. Let the teaching of the Clergy be alike discriminating, and their action correspondent. But the leading instruction in this venerable office for the Consecration of a Church, a regulation as well under the law as the Gospel, is not merely its being agreeable to reason and the sense of the natural decency of things ; but that it has either the express command of God, or the secret inspiration of His blessed Spirit moving devout and holy men to observe it. The Church regards it as the will of God, that Churches should be set apart exclusively for holy worship and instruction. From the Sacraments and the rite of Confirmation, the preaching of the Word of God, the solemnization of Matrimony, and the Thanksgivings and Prayers, and Praises, *in that Holy House*, she anticipates a *special* blessing.

It is not my present design to show, as might easily be done, that this doctrine is fully sustained by Holy Scripture, and has been held by the Church from the beginning, even in the Patriarchal age ; but that it is the doctrine of that branch of the Church, to maintain which, you of the Clergy are pledged. The formularies of Non-Episcopalians, their current sentiments and usages, and indeed their preference, not unfrequently of secular buildings and temporary shelters, and forest scenery for public worship, manifest that the theology of our Church, in this respect, is peculiar. Her views on this, as on other points, we are bound to act upon, as long as we continue in her Communion ; and neither by word, or deed, to coun-

tenance opposite opinions and proceedings. Hear the Homilies* on the same subject: "It is "called the house and temple of the Lord for the "peculiar service done to His Majesty by His people, and for the "effectuous presence of His heavenly grace, wherewith He, by His "said holy Word, endueth His people so there assembled. If we lack "Jesus Christ, we shall not find Him in the market place, or in the "Guildhall, so soon as we shall find Him in the temple—the Lord's "house, among the teachers and preachers of His Word, where indeed he is to be found. The said Church thus Godly used, for the "effectual presence of God's grace; wherewith He doth by His "holy Word and promises, endue his people there present and assembled, is called the temple of the Lord. Why ought not Christian people to build Him temples and Churches, having as great "promising of the presence of God, as ever had Solomon for the material temple which he did build? A great number coming to "Church together in the name of Christ have there, their God and "Saviour Christ Jesus, present among His faithful people by His "grace, by His favor and godly assistance, according to His most sure "and comfortable promises. God doth allow the material temple, "made with lime and stone (so oft as His people come together into "it to praise His name,) to be His house, and the place where He hath "promised to be present, and where he will hear the prayers of them "that call upon him. Christ and His Apostles, with the holy Fathers, "albeit, they certainly knew that their prayers were heard in what "place soever they made them, though they were in caves, in woods, "and in deserts; yet, so oft as they could conveniently, they resorted "to the material temples."

(To be Continued.)

FOR THE GOSPEL MESSENGER.

ST. PHILIP'S STEEPLE.

In approaching a city, for the first time, the eye of a stranger is naturally attracted by the spires which shoot up from amidst its throng of busy habitations. His mind is unavoidably impressed with a sense of the importance of a town which is graced by the presence of many such structures; and he feels that he is about to enter the abode not only of a prosperous, but a Christian people.

In the few last years, several spires have been erected in Charleston; and at this time two are on the point of completion. We allude to those of the two Episcopal Churches, Grace and St. Philip's: both the design of Col. E. B. WHITE, architect; and both built under his direction, by Mr. E. W. BROWN.

The steeple of St. Philip's is very advantageously situated on slightly rising ground, near the Eastern verge of the city; thereby presenting a good view to the harbour.

* Book II. 1, 2, 3 and 8.

After an absence of several weeks from the good old city, not very long since, we entered the harbour in company with the morning sun; and in the long distance our eye was greeted by a bright star, which, as we approached, grew into the semblance of the Holy Cross; the symbol of our faith, and the pledge of our salvation.

Fortunate as Charleston has heretofore been in the possession of St. Michael's spire, which has often been acknowledged one of the best specimens in the country, still more may she congratulate herself in having this other, which compares with it most favorably.

The spire of St. Philip's was designed by the architect in the same style with the Church; entirely Roman. It is two hundred feet in height from the pavement to tip of rod: exceeding in height any other structure in the city by fifteen or twenty feet. It is octagonal from the tower upwards, and its proportions are exceedingly delicate and beautiful. From the square tower rises a base supporting a story, decorated at the angles with Roman Ionic pilasters, and all the sides pierced by arched openings, filled with Venetian blinds. In this story are placed the fine chime of bells, presented to the Church by COLIN CAMPBELL, Esq. of Beaufort. The next stage above is a plain prism, with decorated circular openings, one in each side: and in this story is situated a clock of superior workmanship, presented also to the Church by Mr. Campbell, and made by Mr. STEIN of this city. The clock will play hymns at stated intervals, and the glass dial plates will be illuminated nightly. Above the clock story, rises an open arcade, decorated on all the angles with attached Corinthian columns, which support a Corinthian entablature. From the Corinthian cornice, a graceful roof rises in gentle curves to a lantern, from which shoots up a pinnacle, terminated by a gilded cross. The eight sides of the lantern and pinnacle are perforated with elliptical glazed openings, which relieve the exterior, and give light within.

The architect has had much difficulty in rectifying the defects of the original tower, and has fully succeeded by several ingenious and tasteful expedients in harmonizing the old tower with the beautiful design above.

FOR THE GOSPEL MESSENGER.

EPISCOPAL FEMALE BIBLE, PRAYER BOOK AND TRACT SOCIETY.

The Board of Managers of the "Episcopal Female Bible, Prayer Book and Tract Society" of Charleston, beg leave to present to the Society their *twenty-third* Annual Report. Grateful to Almighty God for the privilege of laboring, though in an humble sphere in His cause, they have pursued the quiet, even tenor of their way, in endeavoring to disseminate in the sphere allotted to them, and by the means which the Constitution of our Society points out, important and saving truth. It is true, that they cannot report any great and striking victories over the kingdom of error; but it is not always that association, which makes the greatest commotion in the world, which is the most really and permanently useful. Like the Church, of which our Society is but the

humble agent, the endeavor has been rather to *act* than to *talk*, and to be known by deeds rather than by words. Bibles, Prayer Books and Tracts have been put into many hands of natives, foreigners and strangers, and have, they trust awakened some to penitence, comforted the hearts of some bowed down by sorrow, and built up some in the faith and virtue of the Gospel.

Much more might indeed have been done, had not the means placed in the hands of your Board been so very limited; and much more still, but for some peculiar embarrassments. It has been found very difficult to keep on hand a sufficient supply of Prayer Books and Tracts; orders sent to the North have been often unanswered, or answered so tardily as greatly to embarrass the Librarian. Had it not been for the kindness of one of our Booksellers in this city, Prayer Books greatly needed for the more destitute parts of the Diocese, could not have been furnished to several of the Clergy on their return from the Convention. We have, however, procured an agent in Philadelphia, through whose zealous endeavours, we hope to be better supplied hereafter.

The issues compared with the last year have been as follows :

	1849.	1850.
Bibles, - - -	9	21
Prayer Books, - - -	399	331
Tracts, - - -	5526	3870
Sailor's Manual, - - -	52	46
Abp. Secker's Lectures, - - -	2	2

During the year 14 members have been added, 6 have been withdrawn, and 5 have died.

It appears, therefore, that there has been an increased issue of Bibles, but a considerable decrease in the issue of Prayer Books and Tracts. The diminution has been owing to the causes above stated; and we trust will be followed by a large increase the coming year. The most important localities to which grants have been made, are perhaps our two Mission Chapels, and the vast and rich country of California. In the former, the call is loud and continued, not a week passes in which the Missionaries have not an opportunity of distributing several Prayer Books and an indefinite number of Tracts. So great is the want, that they have several times been compelled to purchase considerable numbers of Prayer Books from their private funds. Through them, the messengers of good sent forth by our Society, readily find their way into many an abode of poverty, and sometimes into the very dens of sin.—The principles imbibed from them, the new and better feelings awakened, the good habits begun and strengthened can be fully known only, when the secrets of all hearts shall be revealed.

Your Board are pleased also, to have had the privilege of sending several packages on board of vessels bound for California. During a long and tedious voyage, a book of piety will often be read, when if on land, it would have been carelessly cast aside. The objects of interest at sea, are often so few, for days and weeks, that relief is sought from utter weariness in reading, which would otherwise be discarded. Impressions may thus be made, which will not be wholly lost, amid other scenes of labor and excitement. Let us trust, that even in the insane thirst for gold, they may not be wholly forgotten. Other places

to which grants have been made, are within the Diocese, Aiken, Pendleton and Columbia; without it, Alabama, Greenville, Tenn.; Asheville, N. C.; Jacksonville, Fl.; Steamship Republic.

The number of Bibles circulated might seem to be disproportionately small; but they have been given in all cases where they have been asked for; and that there has been so little demand, has been simply because the Charleston Bible Society has supplied nearly every want of this kind.

In conclusion, suffer us to urge on each member of the Society the endeavor to procure us at least one additional subscriber. So simple and easy a matter as this, would replenish our coffers, and give us the means of doubling our issues. But as nothing good can be done without the blessing of Almighty God, and the aid of His good Spirit, allow us to commend the objects of the Society to the continued and earnest prayers of the members; trusting that He will abundantly blend our efforts in conjunction with the ministry of His appointment, and by the aid of His grace, in turning many to God, and building them up in the faith of His holy Church.

All which is respectfully submitted.

The Treasurer reported as follows:—

	CR.
Received from Annual Subscribers, - - - - -	\$155 00
From sale of Books, - - - - -	4 00
Three Life Members, - - - - -	30 00
Donation from an unknown friend through the Bishop, - - - - -	10 00
From St. John's Chapel through the Rector, - - - - -	5 00
From a poor woman, - - - - -	50
Balance from last year, - - - - -	17 91
	<hr/>
	\$222 41
	<hr/>
	DR.
To amount paid Mr. Miller for 30 Prayer Books, - - - - -	\$6 00
“ “ Miller & Browne for printing Annual Report, - - - - -	18 00
“ “ For Prayer Books and Tracts from Philadelphia, - - - - -	77 00
“ “ For freight on a box, - - - - -	50
“ “ Mr. Miller for Prayer Books, - - - - -	4 00
“ “ Mr. Miller for 5 quires of bills, - - - - -	3 75
“ “ King & Baird for Prayer Books, - - - - -	59 05
“ “ Episcopal Tract Society of Philadelphia for Tracts, - - - - -	2 00
“ “ Mr. Babcock for 30 Prayer Books, - - - - -	7 50
	<hr/>
	\$177 80
Balance on hand, - - - - -	44 61
	<hr/>
	\$222 41
	<hr/>

Examined and found correct.

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FOR THE GOSPEL MESSENGER.

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A REPLY TO “A BP. WHITE CHURCHMAN” ON THE CLAUSE “HE
DESCENDED INTO HELL.”

Messrs. Editors:—Your correspondent, “A Bp. White Churchman,” is, we doubt not, sincere in the opinion which he has expressed in the last number of the Gospel Messenger, that they who omit the

clause in the Apostles' Creed, "He descended into Hell," conform more fully to the mind of the Protestant Episcopal Church in the United States than they who repeat it. But he has utterly failed in establishing the points for which he is contending: that he and they who adopt his practice have not been guilty of "a plain violation of the Rubric," and that your former correspondent has "*rashly*" charged his brethren who follow a different practice from his own, with "acting without authority, in so doing, unless there be an express act of legislation by this Diocese, sanctioning the omission."

Had his argument been presented to the Convention of the Diocese, it might have had some *show* of reason; but as a defence of his own course in omitting the clause, it is altogether irrelevant. This we shall attempt to show, and we hope even to our Rev. Brother's satisfaction, after we have noticed his seven "reflections" on the proceedings of the General Conventions of 1785 and 1786, and the conclusions he has drawn from them.

1. His first "reflection" is, "It appears that in the judgment of the Convention which organized the Protestant Episcopal Church in the United States, the words, 'He descended into Hell,' 'being of uncertain meaning,' had better be omitted from the Creed." He has forgotten the manner in which the alterations were made and published; and that they were not considered, even by the Convention which adopted them, as of any *binding* authority. They were prepared by a subdivision of a general Committee, and, when submitted to that Committee, were adopted without having been considered, upon the ground that the whole matter would have to be "gone over again in the Convention."* "Even in the Convention, there were but few points canvassed, with any material difference of principle."† The alterations were deemed as simply "*proposed*" for the consideration of the Churches; and the book published, strange liberties having been taken with it by the publishing Committee,‡ has ever since been known by the name of the "*proposed book*."§ That book was "rejected in some of the States;"|| and "the *greater number*" of the Clergy who were members of the Convention, refused to use it in their respective Churches.¶ Our Rev. Brother, having been a member of a Diocesan Convention for fifteen years, well knows how carefully reports of Committees are passed over when they simply propose matters to be considered at some other time or by other bodies: and we ask him whether, under this view of the subject, any action of that Convention, touching alterations in the Liturgy, can be considered as the deliberate judgment of that portion of the Church which was there represented? The vote then given declared that the alterations proposed were worthy of *consideration*. And so far only, it spoke the mind of the Church.

2. The second "reflection" is, "that had that, and the two subsequent Conventions, been *at liberty to follow their own judgment*, these words would certainly have been struck out." Were they not left to

* Memoirs of Prot. Ep. Church, by Wm. White, D. D., page 103. Second edition.

† Idem.

‡ Id. p. 108.

§ Id. p. 23.

|| Id. p. 115. See also p. 112.

¶ Id. p. 107.

their own judgment? The Convention of the 20th June, 1786, not having yet been informed of the particular objections of the English Arch-Bishops and Bishops, presented an address to those Prelates, declaring that it was not their intention "to depart from the doctrines of the English Church, and their determination of making no further alterations than such as either arose from a change of circumstances, or appeared conducive to union."* Was this their own deliberate judgment; or did any one compel them to it? In the Convention of the 10th October, in the same year, when the particular objections had been received and considered, the Nicene Creed was restored without debate or difficulty, and the restoration of the Athanasian Creed was negatived. The clause of the Apostles' Creed, "of the descent into Hell, occasioned considerable debate, but was finally restored."† The clause, then, was a subject of grave deliberation and thorough discussion, and was passed by a large majority, considering the number of Dioceses represented. This vote we shall notice under the fifth reflection. If after this full discussion, the Convention did not follow its own judgment, what compulsion was used? Our Brother would *seem* to intimate that its deliberation was only a solemn mockery, to blind the eyes of the Church to the fact that it was a mere machine acting under the impulse of certain foreign wire-pullers.

3. But the third "reflection" tells us, "That the chief reason for their re-insertion in the American Prayer Book, was the 'anxiety' of the Convention to conciliate the English Bishops, in order to complete the Episcopal organization of our Church." Does our Brother mean that the Convention sacrificed its deliberate judgment to this end? God forbid that he should thus harshly judge the members of that body. They shewed their firmness, (a mistaken one, the present writer thinks) by negating the restoration of the Athanasian Creed; did it require greater independence to adhere to the "*proposed*" omission of the clause before us, had their own deliberate judgment not assented to the propriety of its restoration? They were anxious, it is true, to satisfy the English Prelates of the soundness of their faith: but had their judgment continued unchanged in regard to this clause

* Memoirs, &c. p. 26. See also p. 301.

† Id. &c. p. 27. We add also from pages 319 and 320, extracts from the Act of the General Convention of October, 1786. "Being *sincerely* disposed to give every satisfaction to their Lordships, which will be consistent with the union and *general content* of the Church they represent: and declaring their steadfast resolution to maintain the *same essential articles of faith* and discipline with the Church of England:

Now therefore, the said deputies do hereby *determine* and declare,

First, That in the Creed commonly called the Apostles' Creed, these words—"He descended into Hell," shall *be and continue* a part of that Creed.

Secondly, That the Nicene Creed shall also be inserted in the same Book of Common Prayer, immediately after the Apostles' Creed, prefaced with the Rubric [*or this.*]"

"And it is hereby further determined and declared,

That these words in the preface to the new proposed Book of Common Prayer, *viz.* 'In the Creed commonly called the Apostles' Creed, one clause is omitted, as being of uncertain meaning; and—together with the note referred to in that place, be *from henceforth*, no part of the preface to the said proposed Book of Common Prayer."

We recommend to our Brother a careful perusal of the whole Act; and are convinced that the result will be a change of his opinion as to what was the deliberate judgment of the Convention.

and the Nicene Creed, they would, we cannot doubt, have dealt with them as with the Athanasian Creed.*

4. The fourth "reflection" comes under the same category as the preceding: and we need only add to what has been already said, that we have been unable to lay our hand upon any evidence of the correctness of the assertion, that the clause was a matter of "compromise." But if it were, our Brother, if he be a *Southern* Churchman or a Churchman with *Southern principles*, will agree with us, that all compromises deliberately made are of inviolable obligation.

5. The fifth "reflection," whilst it evidently means to state the truth, conveys a false impression. The clause was not "re-inserted by the affirmative vote of *but two Dioceses*." Five Dioceses were represented in that Convention. The affirmative vote on the question was,

New-York—one half the delegation.
New Jersey—the whole do.
Pennsylvania—one half the do.
Delaware, do. do. do. do.
South Carolina—the whole do.

making the whole affirmative vote, not *two*, but *three and a half*.

The negative vote was,

New-York—one half the delegation.
Pennsylvania, do. do.
Delaware, do. do.

making the whole negative vote, *one and a half*.

Our Brother intended, we presume, to say—"was re-inserted by a *majority* of two votes." A large majority, where only five votes were given.

6. The sixth "reflection" is a strange non-sequitur. It says, "By the addition of the Rubric, *authorizing the omission* of this clause, or the substitution of another in its place, the Convention still showed their judgment to be *against its use*, though they had complied with the wish of the English Bishops by its *re-insertion*." The Convention of October, 1786, by a deliberate vote re-inserted the clause which had been omitted. Now, by all the rules of logic, we are required to conclude, that in their judgment, it *ought to be used*. But they allowed the omission of it, or the substitution of another clause in its place, by those *Churches* (not *Clergymen*, or even Bishops, remember) which, for reasons satisfactory to them, might decide on the omission or substitution; therefore, our Brother concludes, they showed their judgment against that which they absolutely required of all Churches not taking action in the premises. A logical conclusion indeed! Let us apply this mode of reasoning to other matters, and see how it will hold. The Government instructs its agents that there are certain duties which are to be discharged by them. But there is one particular duty, which, it informs them, *may* be omitted under certain circumstances. Does the government show its judgment to be *against* the performance

* See the Archbishops' letter, p. 305 of the Memoirs, &c., where they express themselves quite as strongly in behalf of the Athanasian, as of the Nicene, and the integrity of the Apostles' Creed. See also p. 130, where the Bishops elect assure the Archbishop, that the wish of the Convention was "to show themselves open and candid."

of that duty? Will our Brother assert this? Will he not, then, agree with us, that the judgment of the Convention was in favour of the use of this clause, and that the permission to omit or to substitute was an exception, under certain circumstances, to their general rule?

7. The seventh "reflection" is, "That it appears from Bishop White's testimony, that there was only one of the bench of Bishops who was supposed to *insist* upon the American Prayer Book being conformed to the English in this particular." Our Rev. Brother is mistaken. Bishop White's own testimony is *the very reverse of this*. He testifies, it is true, that Dr. Watson, the well known latitudinarian Bishop of Llandaff, "expressed himself in such a manner, as led to the conclusion that "Dr. Moss," the Bishop of Bath and Wells, only was the objector."* But his own testimony is "*no doubt the Bishops generally must have approved of the objection, considering their concurring in the strong protest that came from them, on the subject of the omitted article.*"†

These are our Brother's seven "reflections." Your readers will judge for themselves whether they justify his conclusion, that they who omit the clause in question conform more fully to the mind of the Church in this country than they who repeat it. The parenthesis of that conclusion we cannot pass over, without calling his attention to a very serious error which it involves—even the denial of an article of Faith. We are sure he must have written it without having seriously reflected upon what he was saying, or being aware of the force of his words. He affirms, as we understand him, that the Protestant Episcopal Church in the United States is the *only one* to which we owe allegiance." Is he really in earnest in saying this? What then does he mean, when, in the Apostles' Creed, he says, "I believe . . . the Holy Catholic Church," or, in the Nicene Creed, "I believe one Catholic and Apostolic Church?"‡ Does he mean to say that he owes no allegiance to the Universal Church, which he professes to believe? Or is this article of Faith a mere figment, which he esteems, not of "uncertain meaning," but of no meaning at all? We cannot believe that he considers himself an alien from the *commonwealth* of Christ. May God, of His mercy, preserve him from such a sad error as his words imply; and in his devotion to our own pure branch of the Church, may he be kept from separating himself, even in thought, from the "Body of Christ."

Our Brother now proceeds to sum up his reasons, which, however, are all contained in the first. This asserts that it is expedient to omit the clause in question, because it is of "uncertain meaning." He does not, of course, mean to imply, that he or any intelligent Churchman, (we might add, any *child* who has been instructed in the Catechism,) is doubtful as to the meaning of the clause, which the Church has taken pains to explain in the Rubric preceding the Apostles' Creed;§ or that in the true meaning of it he is uncertain whether to receive or to re-

* Memoirs, &c. pp. 111 and 136.

† Id. p. 111.

‡ Will our Brother also read the XXth and XXXIVth Articles, and then repeat his assertion that we owe allegiance only to the Pro. Ep. Church in the United States?

§ That Rubric teaches us that the words "He descended into Hell," and "He went into the place of departed spirits," are considered as words of the *same meaning* in the Apostles' Creed."

ject it. His idea, we presume, is that there are some persons who do not comprehend it; or, as he expresses it in his second reason, that it "conveys to nine-tenths of the American people a false impression;" or, as in his third reason, that "many attendants in the congregations in which he has officiated for fifteen years past,"—"attendants not educated in the Church—necessarily misunderstood this language, and often took needless offence at our supposed belief." Now we cannot but think all this to be stated in a somewhat exaggerated shape, unintentionally of course; or, that he has sadly failed in his duty to the people of his charge. But suppose that the case is exactly as he represents it. It is a very good reason why the clause should be explained, and frequently explained (every month, if he please); but none in the world why it should be omitted. Will he omit the clauses in the Apostles' Creed, "Conceived by the Holy Ghost," "The Communion of Saints," because they are liable to be misunderstood? Will he strike from our Baptismal service all that speaks of the regeneration of the child upon whom the sacramental water is poured? Will he erase from our Eucharistical Liturgy every phrase which represents the faithful believer as truly feeding upon the Body and Blood of Christ in the elements of Bread and Wine? Will he cast out of our "Articles of Religion" that which tells us that "as Christ died for us, and was buried; *so also it is to be believed, that He went down into Hell?*"* Nay, more, will he expunge from the Bible, which we put into the hands of the most ignorant, the many—very many expressions of "uncertain meaning" to be found there? Will he do all this, because these "convey to nine-tenths of the American people a false impression?" Will he banish from the sacred Canon the Pauline Epistles, because there are in them "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction?" If not, then why, upon so false a principle as that which he has laid down, omit from the Creed a clause in which the Holy Catholic Church, from a very early period in her history, has expressed her Faith in a Divine truth, the very terms of which she has borrowed from the inspired Psalmist—"Thou wilt not leave my soul in *Hell?*"

As to our Brother's last reason, he must permit us to protest most earnestly and solemnly against it. The fear of exciting prejudice against the Church of our love, has done more harm to the cause of truth, than all the open and bitter assaults of her enemies. It is of the very essence of the Jesuit's rule, to do evil that good may come. It is impossible to proclaim Divine truth in any form, without exciting the prejudices of men, so long as the carnal mind is enmity against God: and woe be to him that shrinks from the enunciation of any truth of God, because it may awaken enmity to himself or the cause to which he is pledged. We doubt not that our Brother, seeing that for fifteen years he has been telling of the love of Christ, would die for his Lord. But we pray him, let not even his love for Christ lead him to hide from men's eyes Christ's truth, through fear of their misunderstanding and misapplying it. Let him explain and explain, again and

* Article III.

again, but let him not conceal the truth, however unpalatable to flesh and blood.

We have thus noticed our Brother's "reflections" and "reasons;" and have shown, we think, that they afford no sufficient ground for the omission of the clause before us. But supposing them to be quite as valid and powerful as he seems to think them. Supposing every "reflection" proved beyond contradiction, and every reason utterly impregnable. What then? The Church, notwithstanding all these "reflections" and reasons, has inserted this clause in the Creed, whether of her own judgment, or compelled to it by her anxiety to obtain the Episcopate—whether clearly understood by all the world, or conveying false impressions to nine-tenths of mankind: and the question is, whether any *individual Clergyman*, in the exercise of his private judgment and by his own authority, is justified in omitting it on occasions of public worship. There is but one sentence in the whole of our Brother's article which has any bearing on the real question to be decided; and that involves so palpable a non-sequitur, that we are convinced it is only necessary to call his attention to it, to have him acknowledge his error. We attempt this the more hopefully, because until our own attention was directed to the precise language of the Rubric, we had pursued the course which he has deemed himself authorized to adopt. We expect to convince him, as we ourselves were convinced, of the error of that course. He says, "The Rubric gives a discretion which '*any Churches*' may use; and until this discretion be taken away, *every Minister* has the implied acquiescence of his Diocese in the permission granted by the Rubric, to repeat or to omit the words, "He descended into Hell." (The Italics are our own.) Before we proceed to notice the false reasoning of this sentence, let us place the Rubric distinctly before us. It is in these words—"Then *shall be said* the Apostles' Creed, by the Minister and people, standing. And *any CHURCHES* may omit the words, He descended into Hell, or may, instead of them, use the words, He went into the place of departed Spirits, which are considered as words of the same meaning in the Creed." Now what is our Brother's reasoning on this language? The Rubric says "*any CHURCHES*," therefore *every MINISTER* may omit the clause. Q. E. D. Let us complete this syllogism, and see whether he will assent to the minor proposition, necessary to the conclusion:

Any Churches may omit the clause;
Every Minister is the Churches;
Therefore every Minister may omit the clause.

Now the major is undoubtedly true. But will he or any of your readers assent to the minor, that "every Minister is the Churches?" This would be soaring far above the highest flight of Churchmanship to which any one has yet attained. Can our Brother have reached that height? The ultra-Romanist, (for even Rome has her ultras,) may say that the Pope is the Church. In our own branch of the Church, there may *possibly* be found that "*rara avis in terris*," who ventures to affirm that the Bishop is the Church. But our Brother is the only one* we have ever known to imply that every *Minister* is the *Church*.

* P. S. We are mistaken, there has been *one* other within our knowledge.

But if he deny the minor, how can he infer from the permission granted to "*any Churches*," that *every Minister* is authorized to omit the clause? Would he assent to the proposition that because "*any Churches*" are authorized to make the omission, therefore every *Bishop* may grant permission to his Presbyters and Deacons to do the same? And yet this would be quite as logical as his own conclusion.

We do not know what he means by the expression, "*every Minister has the implied acquiescence of his Diocese* in the permission granted by the Rubric to repeat or omit the words;" or whether it have any meaning at all. It certainly has nothing to do with the argument. If the Rubric grant to "*any Churches*" authority to modify a law of the Church, no permission of those Churches can be implied until they *act* in the premises. Their not taking any action clearly implies their acquiescence in the law, and their unwillingness to authorize any change; and therefore, so long as they are silent, we, their members, whether Clergy or Laity, are bound to repeat the clause which the representatives of our branch of the Church re-inserted in the Creed.

Before we conclude our remarks, which have already perhaps been unnecessarily extended, we must say one word touching the expression, "*any Churches*." Had it been "*any Church*," then with some *show* of reason (though it may be proved that it is a mere *show*) it might have been said by any individual Clergyman, "I have for fifteen years omitted the clause in the congregations to which I have ministered, and no objection has been taken. I have had, therefore, the implied consent of the Church I served thus to omit it." But the word is plural—"any *Churches*:" and therefore *combined* action of certain Churches is required for the change. This can be taken, according to law, only in regularly organized ecclesiastical Bodies, i. e. in

Dioceses; and therefore the conclusion seems inevitable that he who omits the clause, or substitutes another in its place, "acts without authority in so doing, unless there be an express act of legislation by the Diocese, in which he resides, sanctioning the omission," for substitution. We have purposely omitted any reference to the practice of the Catholic Church, both in the East and West, not being certain whether that practice would at all influence our Brother, whom we earnestly desire to win from what we conceive to be the error of his ways. We give him credit for a sincere purpose to obey all the laws of the Church of which he is a sworn servant; and even should he continue to hold the views expressed in his article, we shall not presume to question his honesty or integrity of purpose; or to make our own opinion on the subject a test of his Churchmanship. We hope hereafter to recognize in him, what we ourselves claim to be;

A BIBLE AND PRAYER BOOK CHURCHMAN.

NEW PUBLICATION.

Public Proceedings, relating to Calvary Church, and the Religious Instruction of Slaves; with an Appendix, containing the Reports of the Sub-Committees, and the Answers of different persons interrogated. Published by order of Council. 1850.—To a community having the Patri-

archal institution, which prevails in so many countries, this pamphlet will be specially interesting and useful; but no person can read it without advantage. It is regretted that the copies published are so few; but our pages will help to multiply its valuable teachings, and we trust they will induce such a demand as may require a second edition. The indexes to our extracts will, we think, be found convenient.

An Objection Answered.—"It must be borne in mind that the *institutions* and principles of Protestant Christianity are eminently calculated to advance its subjects in *civilization*, as well as to enlighten their religious views, and to reform their morals, and that it will be impossible, while the two latter are promoted, to repress the progress of the former. Indeed, it is much more probable that civilization will advance under other impulses, without the correcting influence of religious culture. Shall we then deny to our slaves the temporal and spiritual benefits of the Gospel, under the delusive belief, that by so doing, we shall render them more satisfied with their present low state of civilization? Rather let us endeavor to impart to them the spiritual motives, the morality and civilization of Christianity, than vainly attempt to repress their growing intelligence, by withholding religious instruction."

The Results.—"All concur in confirmation of the improvement effected by religion, in the moral condition, docility and submission to authority, of those slaves, to whom it has been communicated. On the mode of religious teaching only, does a diversity of opinion exist."

"The best servants I know, are those who have the most religious intelligence and piety. Those among them who are the most intimately acquainted with the Bible, understand best the relation between themselves and their masters, and are the best contented with it. The communities where the most prudent and energetic measures for the improvement of the colored population, have been adopted, have the least trouble in controlling that population. So satisfactory have been the experiments made, that even owners who have no scruples of conscience on the subject, and feel no religious obligations to give these advantages, are anxious to have the Gospel preached to their slaves, and will contribute funds to accomplish it, on the ground that it makes them better servants."

"Our Bishop spent a winter some years since with me, and while observing the wants and necessities of our negroes, in a religious point of view, wrote the several Catechisms (Bible and Church) for the instruction of "those who cannot read," which he has since published. These books we have used, and the Church service has been also taught, with a number of psalms and hymns; so that a majority of my negroes, particularly the young, are familiar with the service, prayers and Catechism of the Church, and the practical doctrines inculcated therein; rather more than one-fourth of the whole number are also Communicants. So far as my impression of the value of their instruction goes, I have been led to put a very high estimate upon it, and the general result has been one of decided improvement in the morals and conduct of my negroes. They appear to me to act from higher motives, while their feelings of loyalty towards me, appear to be increased and to stand upon a firmer basis. My situation is, as

you are aware, quite isolated, and with the exception of one, I have no immediate neighbors; the slaves of this gentleman attend the services upon my estate regularly, and a number are Communicants; this, of course, could not be done or allowed, without his approbation."

Calvary.—"The Church is placed under the control of a regular Minister, approved by the Bishop, and appointed by six Trustees, who are themselves selected by the Convention. The plan of the Church provides accommodation for fifty white members, by seats set apart and raised, and by a distinct entrance; keeping before the eyes of the congregation, at all times, a sensible image of the subordination that is due to those to whom, by the course of Providence, they are to look up to as their rulers. All the teaching and preaching permitted there, is openly, publicly, and exclusively, conducted by the Minister and by that part of the congregation consisting of white persons; and every circumstance connected with the Church, shows, that nothing could be further from the intention of the founders, than to weaken the safeguards of public peace and order. . . . It is evident that Calvary Church is erected for a lawful purpose; that the safeguards against disorder and unlawful combination in that Church, are much greater than the jealousy of the law has hitherto imposed, and that, so far from a bad example, it may be deserving of attention, as a model for others engaged in the same laudable work. . . . The Committee declare,—

"1st. That the Religious Instruction of Slaves, combined with a prudent attention to the preservation of order, is a work highly acceptable, in a moral and religious view, and of great advantage to the Commonwealth.

"2d. That the establishment of religious worship in Calvary Church, on the plans adopted by the authors of that undertaking, contravenes no law of the State, and furnishes no ground of alarm.

"3d. That the conditions imposed by law, upon assemblages of Slaves for religious worship, are salutary and reasonable, and ought to be observed: and that it is expedient, in addition to the existing regulations, that the Legislature should, by a law, declare what number of white persons shall be present in all religious meetings."

"The Church will be open to all such whites, not regular attendants, as may be disposed to unite in its services. A pastor of ability has been selected; one who has lived all his life in the State; firmly attached to its institutions; pious and devoted to the duties of his profession, and earnestly wishing to give his best exertions to the careful and systematic instruction of the colored race in their religious duties."

State of the Law.—"The very first legislation on the subject of slavery, (A. A. 1712, 7 Stat. at L., 364,) in this State, (then Province,) when care was taken that the master might not neglect to baptize his slaves. Many of our planters, we know, have for years been enjoying the privilege of gathering their negroes together for religious worship and instruction, on their respective plantations in private chapels, or in houses erected expressly for this purpose, by several neighboring planters, not only with the sanction of the law, but with the hearty approbation of the whole community. The lawfulness of such assemblies for negroes may no less certainly be deduced from the rights and privileges guaranteed by the Constitution of this State to every religious

denomination, freely to propagate its own peculiar faith by preaching and teaching. Not that the Constitution secures any right to the slave, but it has secured to the free white citizens of this Republic, the right to form societies, congregations and churches. for the worship of God and the propagation of religious creeds: and since, from the very first legislation on the subject of slavery, the slave was declared to be the subject of religious impression and conversion, and allowed to receive and profess the Christian religion, then the only religion recognized by our law, we do not see that we can now deny to any religious denomination the right to teach and preach to the negroes."

Just and Pious Sentiments.—"Dependent as these people are on their masters for their temporal comforts, they are quite as much so, for their moral and religious improvement. If the first be important to their present welfare, the last is essential to their future happiness. It has been declared by Divine Authority, that man shall not live by bread alone, and the command applies as emphatically to the slave as to his master. The Word of God is as necessary to the life of the one as of the other. . . . If the proposition were adopted, (which it is impossible to suppose in any Christian community,) that the colored race shall not be instructed at all by lawful and responsible teachers known to the community, and amenable to public opinion, it is certain that they will seek instruction from sources not lawful or responsible, and that the certain consequences of such secret teaching, will be an odious and degrading superstition, or those fanatical extravagancies so productive every where of discontent, insubordination, and disorder."

"In the construction of our churches, no pains should be spared to provide as liberal and comfortable accommodations as may be, for the colored people, that they may be induced to worship with the whites *occasionally*, if not habitually. An entire and habitual separation of the two classes in religious worship, especially the unavoidable exclusion of the blacks from our churches, by not providing sufficient accommodation for them, under the same roof with their masters, has long seemed to me unwise, and not salutary in its moral influence."

"If possible, spiritual authority, which is of all the most solemn and important, ought not to be confided to any but persons of a good education and sound judgment. An ignorant or unwise person entrusted with that awful responsibility, the care of souls, is apt to be puffed up with pride, and make religion not only ridiculous but dangerous." . . .

"White pastors, who would faithfully perform their duties, would secure more general attendance upon religious instructions, and from their constant intercourse with the colored people in sickness and health, and from the strong attachment which the ignorant and dependent, more than the opposite class, form for their religious teachers, they would render it almost next to impossible for the colored people to devise or organize for mischief without its being detected immediately. I am opposed to the organization of colored churches, unless they have white pastors or white intelligent deacons, who will attend all their religious meetings." . . . "It is a mistaken idea that any one can preach to negroes. I would not say that an uneducated man may not be useful, but my experience teaches me, that the more cultivated and disciplined his mind is, the more efficient will he be as a mission-

ary or pastor among them.....“ There may be less poetry in a mission upon the rice fields of Carolina or Georgia, than amid “the spicy breezes” that “blow soft o’er Ceylon’s Isle,” but there is work in the first as acceptable to God, and as productive of good to man as in any field of labor in the world. It has peculiar claims upon us, and claims that I think should be considered by us before those of any other mission, foreign or domestic.”

POETRY.

THE OLD CHURCH YARD.

Our ancient Church, its lowly tower,
 Beneath the loftier spire,
 Is shadowed when the sun-set hour
 Clothes the tall shaft in fire;
 It sinks beyond the distant eye,
 Long ere the glittering vane,
 High wheeling in the western sky,
 Has faded o’er the plain.

Like sentinel and nun they keep
 Their vigil on the green,
 One seems to guard and one to weep,
 The dead that lie between;
 And both swell out so full and near,
 Their music’s mingling waves,
 They shake the grass whose pennoned spear
 Leans o’er the narrow graves.

The stranger parts the flaunting weeds,
 Whose seeds the winds have strewn,
 So thick beneath the line he reads,
 They shade the sculptured stone.
 The child unveils his clustered brow,
 And ponders for a while
 The graven willow’s pendant bough,
 Or rudest cherub’s smile.

Look where the turbid rain drops stand,
 In many a chisel’d square,
 The knightly crest, the shield, the brand
 Of honor’d names were there;
 Alas! for every tear is dried
 Those blazoned tablets knew,
 Save where the icy marble’s side
 Drips with the evening dew.

The slumberer’s mound grows fresh and green,
 Then slowly disappears,
 The mosses creep, the gray stones lean,
 Earth hides his date and years;
 But long before the once lov’d name
 Is sunk or worn away,
 No lip the silent dust may claim,
 That press’d the breathing clay.

When damps beneath and storms above,
 Have bow'd earth's fragile towers,
 Still o'er the graves yon locust grove
 Shall swing its orient bowers;
 And I will ask no mouldering bust
 If e'er this humble line,
 Which breathed a sigh o'er other's dust,
 Might call a tear on mine.

Church Advertiser.

RELIGIOUS INTELLIGENCE.

Missionary Lecture.—That for June, by the Assistant Minister of St. Michael's, was a very interesting sketch of the antagonism which the Church had successfully resisted in the past, and was now hopefully encountering. The amount collected was \$7 75.

Church Home, Charleston.—We are pleased to notice that this institution meets with some favor at home, and abroad. Most of our periodicals have approved of it, and the following is an extract from a letter of worthy Presbyter in another diocese: "Several years ago
 "a vessel in which I was part owner, was robbed by the Mexicans,
 "&c. I have just learned that my claim for indemnity is good, and
 "will be paid. If I get all my share, the surplus (after paying some
 "debts) I wish to be given to your "Home." The amount will prob-
 "ably exceed \$200. Larger amounts have also been given."

Missions of the Church—The Missionary to Orangeburgh writes: "I have officiated there twice on Sunday last; in the morning to a very good congregation; in the afternoon to a large and very respectable one. I see nothing in the way of establishing a Church there; Every thing, of course, under God, depends upon the course adopted by the Minister. Our Church is recommended *most effectually*, when allowed to speak for itself. As regards a place of worship, we can use the Court House, *during the day*, at *any time*, but they seem unwilling to have it used at night. I can visit Orangeburgh weekly, preaching every Friday night and Saturday morning, without interfering with my duties to my Parish. Until this arrangement be completed, I can only spare one Sunday in the month to them."

The Missionary at Ridgeville, Clinton, and Barnwell C. H. writes: "On my first visit to Ridgeville, May 18, held service and preached in a humble workshop, which had to be cleared out and got ready immediately for the occasion. There were present about sixteen white persons; one lady present had a Prayer Book, and had lived in North Carolina, and had known or heard Bishop Ravenscroft. June 1st, a second visit according to appointment. On this occasion, held Morning Prayer, and preached in a building belonging to the Masonic Lodge. It was quite a large and convenient place. There were present, say twenty or thirty persons. I distributed three Prayer books, and some tracts. I gave notice for a service on the 22d."

"Clinton, formerly Blackville, a growing town, and doing much

business in cotton, &c. It appears to have several stores, and a goodly number of dwelling houses. An Episcopalian, with his family, seven in all, made himself known to me. He presented eight children to me for Baptism; four of his own and four of his daughter. I repaired with the family to the Methodist Church, which was kindly lent at the time, and held Evening Service and preached. There were present besides the few Episcopalians, a respectable number of people. I disposed of two Prayer Books, and gave away some tracts."

"*June 14th.*—Held Evening Service, and preached on this my second visit in a large upper room, furnished and made ready by the care and attention of Mr. Addison. It was loaned for the occasion; about twenty persons or more assembled. There was much excitement at the time in the way of some worldly amusement, which drew away much people, and left but few to attend to concerns of moment. I left with Mr. A. two Prayer Books to sell or give away, as he deemed best, according to the will of the Epis. Female Bible Society."

"*Barnwell, C. H., April 22.*—Officiated for the Church of the Holy Apostles, by holding Evening Service and preaching, in a building procured of the Masonic Lodge, and duly prepared for these occasions. There were many others gathered together besides the Episcopalians; a member reckons thirty or more Episcopalians as belonging to this mission, and about six Communicants."

"*June 7th.*—A second visit; held Evening Service and preached; the congregation numbered thirty or more. There was a desire expressed for a Sunday service, when the Communion might be administered, and some children presented for Baptism. I have done no more than present the Church and her services before the people, and if this, through the blessing of God, shall do any good, to Him be all the glory. He may and can work for good by the meanest and the obscurest of His servants, as instruments, &c."

Domestic Missions.—Delaware. Laurel.—"Few can appreciate the position of the Missionary who has to contend against almost universal ignorance, prejudice, drunkenness, and heathenish darkness, besides the ordinary evils of life. His hope must be strong, and his faith active, who can contend long."

Florida. St. Augustine.—"The Committee in forming an estimate of the influence of the Church here, and of the importance of maintaining her services, must not make the figures in our report the sole criterion by which they make up their judgment. They must consider that the ministrations of the Church are by no means limited to the resident population, but that they are extended to a large class of persons who make this a temporary residence for a part of the year, with a view of reaping the benefits of its healthful climate. During the winter season, at least one-third of our congregation is composed of strangers, and the number of Communicants much larger than that reported. Some also have here, in a strange land, far away from the endearments of home and friends, been called to pass through the dark valley of the shadow of death, and have received the kind and comforting offices of the Church, in their last hours, and her respect in committing their bodies to the dust."

Mississippi. Pass Christian.—"I resign this station with the satisfaction of seeing a beautiful church edifice and a good congregation in this place, where, when I first came, a Christian Minister would hardly be tolerated."

Yazoo City.—"The purchase of a Rectory is an era bright and ominous in the history of any parish; but from peculiar circumstances connected with the prosperity of this portion of our Zion, it became a vital consideration. The demand for houses, the high rates of rent, joined with other things, would have required the Missionary to distract his attention with the duties of a school; and whatever may be the result elsewhere, the time has not yet arrived, when the anxieties of pastor and teacher can here be united in the same person without great detriment to the spiritual purpose for which he is sent. To meet this necessary demand, God put it into the generous hearts of a few individuals to seize an opportunity afforded of purchasing commodious premises adjoining the Church. To one, always distinguished for charity, but especially since his late conversion to Christ, is the Church here chiefly indebted for this permanent and inestimable advantage. The Rectory cost \$2,500."

Indiana.—"The pre-occupancy of the ground—the love of excitement and of something new which so generally prevails—the multiplicity of sects, all holding more or less prominent and not insignificant positions, and the continual putting forth of pretended new opinions and old heresies in a new dress, professing not to teach anything which is not evidently drawn from reason, all conspire to retard the progress of the Church. But though this be true, and more too, I have no doubt but that the Church is the only hope of the West, and that she is now, in her youth, being fitted by severe trial and labor and hardship, to come off more than conqueror through Him that loved her; and when men have become tired of chasing the vain phantom of reason, and become sick of a senseless adoration of it, they will seek with the earnestness of a personal interest the secure bosom of the Church, where they will find reason ennobled though not deified, and authority and faith upon which to rest their aching hearts."

Illinois.—"There is another epidemic raging in our midst, which we fear will be but little less severely felt in the breaking up of domestic relations, the discontinuance of business operations, and the withdrawal of capital from its legitimate channels in our midst, and diverting it to other objects, and foreign channels, that is, the gold mania of California. Last season it drew from this county some four hundred emigrants, but this season it is contemplated that the emigration of this season will be many times that number. This draft is made from all grades and classes of society; and our Church in this village is suffering also; even members of our vestry are among the number."

Mendon.—"No Episcopal Church services had ever been held in the town previous to my visiting it last fall. Some attempted to hinder my usefulness, and prevent persons from attending Divine Worship, by raising the cry of Popery, but it was in vain, the Hand of the Lord was with me for good. The congregations that have regularly assembled have been large; sometimes the place has been crowded, and I have enjoyed many a precious season in preaching to them the words

of eternal life. I have endeavored to preach to them, as I am wont to do in all other places, the great doctrines of the Reformation—man's ruined and dangerous state by nature, and the great, the free and glorious salvation there is in Jesus, to be obtained by believing in Him."

Michigan.—"You will perceive from the statistics, that a goodly number have renewed, ratified, and confirmed the vows of Holy Baptism, and in the Holy Communion have sought still further supplies of grace and spiritual strength."

Wisconsin. Watertown.—"The Church has been opened for Divine Service twice on each Lord's Day, and all the principal Fasts and Festivals of the Church have been observed. During the year a very neat Gothic Church, 24 by 50 feet, has been erected, at an expense of about \$1000. It was consecrated in November last, by the Rt. Rev. J. Kemper. Since that time the congregation has greatly increased."

Delavan.—"I confess, and perhaps should be ashamed to confess it, that I am not sufficiently versed in these matters to write learnedly on the comparative merits of the Grecian or the Gothic. Our Church has been constructed agreeably to an order admirably suited to our climate and circumstances, and may therefore very properly be designated the Wisconsin order. Its three leading features are adaptation, durability, and economy; a union of these three has been preserved in the most exact proportion throughout. I state it with gratitude, that our Church is well filled with worshippers; and I have every reason to believe, in spiritual progress, we are keeping full pace with our numerical growth and prosperity."

Iowa. Burlington.—"Could I have retained the persons who have been connected with my congregation since I have been in this place, my records show that I should now have a congregation of more than four hundred persons. We may justly hope that the many individuals thus scattered from us to the four winds, will carry with them the instruction and benefits here received, as good seed, that shall ultimately bear fruit to the praise and glory of the abounding grace of God."

Foreign. Africa.—A native said—"well,, God make black man's heart bad, so he minds country fashion; white man's heart he make good, so he minds God fashion——" "No, no, my heart was as bad as yours; all men have bad hearts, but the great God changes the heart. He will change yours; pray to Him; speak to Him—He will hear and make you a new heart; then you will no longer trust to a dead stone, but to the living God. Let these words I have now spoken live in your heart." Well, I think you speak true—true word. Ending, and rising from prayer, the headman addressed the children, and to my surprise said—"Children, this Word you hear be true Word; you must mind this Word, and the Lord will bless you."

"Surely God is preparing the hearts of this people. This headman had heard the Word before.....Exhibited the magic lantern to the schools at Cavalla, and lectured upon the various Scripture scenes represented by the glasses. Whatever may be thought of this plan of conveying instruction to children at home, it certainly seems to succeed well here, not only for the children, but for the adult heathen, who, in regard to holy things, are but grown up infants. Indeed, in-

fant scholars in America could teach African kings and legislators the A B C of the Christian religion, of which they are ignorant, till Missionaries unfold those heavenly truths to them, and thus enlighten their benighted minds. . . . It is our purpose to preach (*Deo volente*) weekly, not only in the five villages in this settlement, and two on the Fishtown River, but also in Rocktown and Middletown, we shall at least be "in journeyings oft," and in "labors abundant." . . . The headman being away, I preached to the few people to be collected in the house of a Krooman, who is evidently a warm friend of the Mission. He gave me a cordial reception, saying—"I am glad you have come to preach the Gospel to us; if the people had known you were coming to-day, all would have stayed at home to receive you." He showed his interest by summoning every man, woman and child to be found, to attend the service. . . . We had a long conversation on various topics, bearing more or less upon religion. I spoke pointedly to him about his soul's salvation. He seemed much interested, and at last said—"I am glad that you have come to live among my people. May your life and health long be spared to you, that you may preach the Gospel to them. Perhaps they will soon giue up their gree-grees, and worship the true God of whom you often speak." . . . As I turned from the hut of this venerable African, (perhaps seventy years old,) my heart leaped for joy, at the idea that he was, perhaps, not far from the kingdom of heaven, and might soon come with hosts of his people into the Church of the Redeemer. . . . The last quarterly examination of the schools of this station was held. Rev. Messrs. Rambo and Hoffman were present. Sixty-three youths and children were examined on the following branches, Latin and Greek Grammar, English Grammar, Rhetoric, Philosophy, simple system of Theology, Arithmetic and Reading. The examination was more satisfactory than any previous one during the year. . . . Christmas day, the most pleasant that I have passed in Africa, or indeed elsewhere. In past years, this sacred season has been made in the colony the occasion of much revelry and dissipation. It has pleased God, however, within the past two months, to visit the community generally with the gracious dews of His Holy Spirit. Very many have made a profession of religion, chiefly the young. So pervading is the spirit of seriousness, that Christmas dawned, and advanced, and closed, as peacefully as a New-England Sabbath."

China.—"It is not all discouragement. There are two out of the number—[who receive alms,] one, a blind man, and the other a woman who can read a little, that appear to be really earnest seekers of salvation. The man told me his story to-day—how he became blind, and how he first heard of us, and the reasons he had for believing the things we preached. His acknowledgments of sin in breaking the Commandments, were ingenious and explicit. The old woman's case is an especially interesting one: her poverty is very great, but in her younger days she spent three years in learning to read, in consequence of which she is able to understand most of the Catechism, and hence the work of instructing her is much facilitated. . . . At noon, went to the South Gate School-house, and endeavored to set at rest the people's fears about our going away. The thing that seemed to convince them most, was the fact of our building a Church in the city; for,

“how could we carry that away with us?” I asked; and of course there was no answer but “sure enough!”

The amount reported for Domestic Missions is \$934; from South-Carolina, \$215. For Foreign \$5,532; from South-Carolina, \$947.

Washington Allston.—In Blackwood's Magazine for February, we find some pleasing circumstances with respect to the religious character and influence of this American painter. Mention is made of a religious conversation with him. Elsewhere a more detailed account of this very superior man and painter is given; and it is stated that, under Providence, to him was Mr. Collins indebted for the firm settlement of his religious principles. The author of the Memoir thus writes:—“To a profound and reflective intellect, he united an almost feminine delicacy of taste and tenderness of heart, which gave a peculiar charm to his conversation, and an unusual eloquence to his opinions.” The truth of this portraiture we happen to know, and have not unfrequently felt the force of the charm. But we add to it, that all this tenderness and delicacy of taste was shown by him as a poet—not that poetry, the poetry of versification, was the means through which his genius developed itself. There was in him the making of the greatest painter of modern times. “At a dinner party our friend, for so we were proud to call him, incautiously said, when something was said of America, “I never knew but one American that was a gentleman, and he was a savage.” Allston, quietly sitting by the fire, with his legs crossed leisurely unfolded them, slowly rose, and almost meekly said, “Sir, I am an American.” We need not add the confusion of our really kind-hearted philosophic friend. Every apology was gracefully made, as gracefully accepted; nor was the enjoyment of the evening interrupted beyond the moment.”—*Southern Churchman*.

OBITUARY NOTICES.

Died on the 8th ultimo, the Rev. WILLIAM D. CAIRNS, Rector of Trinity Church, Columbus, Geo., in the 46th year of his age, the twenty-fifth of his ministry, and the thirteenth of his connection with his late parish. While preparing at Princeton for the ministry of the denomination to which he had at first attached himself, a course of reading in Church History was marked out for him. Brief and unsatisfactory as was this course, it opened such fields for investigation and suggested such trains of thought, that he ceased not from his researches until convinced that truth and duty required his services in the Protestant Episcopal Church in the United States. From this time, his labors were distinguished by an energy and singleness of purpose worthy of a high-minded but humble-hearted servant of Jesus. The fruits of his labors have been extensively scattered through the South and West, so that it is no strange thing to find persons in our new parishes who received Baptism or their first Communion at his hands. The Church in Columbus he found in a deplorable condition. It was persecuted by the misrepresentations of those who would not distinguish between a respect for the Church and a profession of religion in its Communion. But he determined to know nothing among them but “Jesus Christ and Him crucified.” That was the sentiment of his first sermon, and it was the principle of his ministry. When the church building was about to be exposed at public sale, he purchased it at his own risk; and, to assist the vestry, he voluntarily relinquished the half of his salary. God was merciful to His servant. He lived to see the church debt entirely liquidated, and to know that the tongue of detraction was silenced. He lived to present to this parish one hundred and nine candidates for confirmation, and two for ordination. And he left, after all the fluctuations of our unsettled population, one hundred and fifty-one Communicants of the Church.—*N. Y. Churchman*.

A large circle in our community has been thrown into deep mourning by the unexpected death of Mrs. ELIZABETH ROPER, wife of Benjamin D. Roper, Jun. Esq., and daughter of William Patton, Esq. Her's was no common character,—it was a rare combination of Christian meekness, humility, firmness, energy and zeal in every good work. She was baptized in the Church in infancy, and brought up from her earliest years in its holy ways. It is believed that there never was a period in her life, from the time when she could lisp the Name of her Saviour, that she was without religious impressions, or was not daily on her knees in prayer. At the age of 11 or 12, however, these impressions became much more deep and fervent. At first she was very unhappy, and it was a year before she attained entire peace of mind. It was a long struggle for one so young; but it was probably the turning point of her life. From that time she assumed the composed and cheerful frame of one, in whom perfect love has cast out fear. Yet there was nothing of the presumption or the arrogance which characterizes so many, who suppose themselves the peculiar favorites of heaven. She was ever ready to defer to others, to underrate her own virtues, and to ask advice of those far inferior to her in spiritual attainments. Diffident of herself, she sought ever what was most conformable to the mind of Christ, as manifested in the order of His Church, in which she was confirmed, and became a Communicant at the age of seventeen. To the Church she was devotedly attached. Its members, its Ministers, were venerable and beloved in her eyes, as parts of His body: its holy Order and Sacraments, as His appointment.

To the poor of Christ's flock she was an ardent and unwearied friend. The writer has gathered from their lips the warm accents of praise in her behalf, and seen their tears fall copiously at her untimely death. In the Sunday school, she was many years a diligent and patient laborer; in every work of charity, quiet and meek, but cheerful, zealous, and self-sacrificing. To the more sacred griefs of husband, parents and relatives, it becomes not the writer of this slight sketch to allude. But in the hearts of many other attached friends, she has left a void, to be filled only by that love of God, which was with her at once her greatest joy, and the paramount principle of action. May God raise up many others to follow her example here, and enter into the rest to which we trust she has attained.

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the months of May and June, 1850

St. Philip's, Charleston, Bishop Kemper, \$10; Bishop Freeman, \$10,	-	\$20 00
Monthly Missionary Lecture, May,	-	2 22
Sheldon Church, from A. H. Seabrook, \$15; John Leverett, \$5; for		
Missions in South West,	-	20 00
All Saints, Waccamaw, Missions in South West,	-	71 00
Do. do. to Jews,	-	25 00
Trinity Church, Columbia, for Nashotah,	-	13 00
Do. do. Domestic, general,	-	33 06
Do. do. Western,	-	1 00
Sheldon Church, general,	-	4 75
St. Stephen's and Upper St. John's, Domestic, general,	-	33 81
Monthly Missionary Lecture, June,	-	2 25
From a lady for Minesota Mission,	-	2 00
St. Michael's, Charleston, Domestic, general,	-	27 08
Do. do. Nashotah,	-	11 50
Do. do. Minesota,	-	5 00
Christ Church; general,	-	11 00
		<hr/>
		\$282 67

J. K. SASS, *Receiving Agent, Diocese, S. C.*

The Lay Reader in charge of the "Church of The Holy Communion, Cannonsborough," acknowledges the receipt of eighty dollars, which has been appropriated by him to the purchase of a Silver Service, for the due administration of the Sacrament of the Lord's Supper.

CALENDAR FOR JULY, 1850.

Besides the 4 Sundays, the festival of St. Bartholomew on the 24th.

CALENDAR FOR JULY, CORRECTED.

7. Sixth Sunday after Trinity.
14. Seventh do. do.
21. Eighth do. do.

25. St. James the Apostle.
28. Ninth Sunday after Trinity.

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1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina, Thos. G. Simons, jr, Treasurer, office No. 1, Vanderhorst wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King-street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

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
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